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CLASSICAL WEEKLY

VOL. 33, NO. 3

October 16, 1939

WHOLE NO. 877

REVIEWS

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ABSTRACTS OF ARTICLES

RECENT PUBLICATIONS

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Edited by AUSTIN M. HARMON

THE YALE CLASSICAL STUDIES consists of essays by various members of the Department of Classics in Yale University. Volume VI, which has just been published, contains the following essays:

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YALE UNIVERSITY PRESS

New Haven, Conn.

CLASSICAL WEEKLY

Published weekly (each Monday) except in weeks in which there is an academic vacation or Armistice Day, Thanksgiving Day, Christmas, New Year's Day, Washington's Birthday, Easter, or Memorial Day. A volume contains approximately twenty-five issues.

Owner and Publisher: The Classical Association of the Atlantic States. Place of Publication: University of Pittsburgh, 4200 Fifth Avenue, Pittsburgh, Pennsylvania. Printed by The Beaver Printing Company, Greenville, Pennsylvania.

James Stinchcomb, Editor; Jotham Johnson, Associate Editor, University of Pittsburgh, 4200 Fifth Avenue, Pittsburgh, Penna. John F. Gummere, Secretary and Treasurer, William Penn Charter School, Germantown, Philadelphia, Penna.

Contributing Editors: Lionel Casson, Robert H. Chastney, Eugene W. Miller, Norman T. Pratt, Bluma L. Trell, Edna White.

Price, \$2.00 per volume in the United States; elsewhere, \$2.50. All subscriptions run by the volume. Single numbers: to subscribers 15 cents, to others 25 cents prepaid (otherwise 25 cents and 35 cents). If affidavit to invoice is required, sixty cents must be added to the subscription price.

Entered as second-class matter October 14, 1938, at the post office at Pittsburgh, Pa., under the Act of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in the Act of February 28, 1925, authorized October 14, 1938.

Volume 33 contains issues dated: October 2, 9, 16, 23, 30; November 13, 20; December 4, 11 (1939); January 8, 15, 22, 29; February 5, 12, 26; March 4, 11, 18; April 8, 15, 22, 29; May 6, 13, 20 (1940).

COMING ATTRACTIONS

OCTOBER 20 New Castle, Pennsylvania

NORTHWESTERN PENNSYLVANIA CLASSICAL SECTION

Speaker: Professor Jotham Johnson, University of Pittsburgh

Subject: Roman Theatres

OCTOBER 23 Catonsville, Maryland

ST. TIMOTHY'S SCHOOL

Speaker: Dr. John Flagg Gummere, William Penn Charter School, Philadelphia

OCTOBER 26-28 Wooster College

OHIO CLASSICAL CONFERENCE

Presiding: Alfred C. Schlesinger, Oberlin College; Rev. A. M. Zamara, Xavier University; Corinne Helwig, East High School, Akron; Arthur M. Young, University of Akron; John Walton, Superintendent of Schools, Manchester

Thursday Afternoon—J. Merle Rife, Muskingum College (The Language Situation in Greece Today); George McCracken, Otterbein College (Tusculan Cults and Temples); Frederick L. Santee, Kenyon College (The Lion and the Unicorn)

Friday Morning—Madge W. Galbreath, Walnut Hills High School, Cincinnati (The Classical Influence in Music); F. Stuart Crawford, Miami University (Sophists, Ancient and Modern); Alfred D. Ladd, Garfield High School, Akron (The Principal Looks at his Latin Classes); L. Richard Dean, Denison University (Emphasis on Citizenship)

Friday Afternoon—Norman J. DeWitt, Western Reserve University (An American Interpretation of Gallic Frontier Society); Sister Mary Alexine Byrne, College of Mount St. Joseph (Suggestions

for Refueling the Dynamo of the English Language); Fred S. Dunham, University of Michigan (The Latin Curriculum of the University of Michigan High School)

Friday Dinner—President Charles Frederick Wishart, College of Wooster; Arthur M. Young, President of the Conference; Howard F. Lowry, American Editor of the Oxford University Press

Saturday Morning—E. J. Bryan, Assistant Superintendent of Schools, Cleveland (The Place of Language Study in a Modern Secondary School Curriculum); Rev. James L. Mitchell, Aquinas High School, Columbus (Evolution of Textbooks in High School)

NOVEMBER 6—2 P.M.

METROPOLITAN MUSEUM OF ART

Lecture: The Acropolis of Athens

Speaker: Mr. Stuart M. Shaw

NOVEMBER 10 Ashland, Kentucky

KENTUCKY COLLEGE ASSOCIATION

Speaker: Professor James Stinchcomb, University of Pittsburgh

Subject: We Who Invented Education

NOV. 25—10 A.M. Haddon Hall, Atlantic City

CLASSICAL ASSOCIATION OF THE ATLANTIC STATES

President: Dr. Robert H. Chastney, Townsend Harris High School, New York

Chairman: Miss Mildred Dean, Theodore Roosevelt High School, Washington

DECEMBER 27-29 University of Michigan

AMERICAN PHILOLOGICAL ASSOCIATION

ARCHAEOLOGICAL INSTITUTE OF AMERICA

REVIEWS

Der Berliner Mänadenkrater. By WOLFGANG ZÜCHNER. 34 pages, 8 plates, 20 text-figures. Walter de Gruyter, Berlin 1938 (Archäologische Gesellschaft zu Berlin, Winckelmannsprogramm, 98) 8 M.

The first part of this interesting little monograph is devoted to a technical description of a bronze kalix-krater acquired in 1913 by the Berlin Antiquarium. It was found in a necropolis at Maikop in South Russia. The vase was cast in bronze, and though the surface is dented and crumpled it is very well preserved. Only the foot and bottom are entirely missing. Though larger than the average contemporary kraters of clay it has the same general proportions.

The krater is encircled above the handles by a figured panel about twenty centimeters in height. Six Maenads are represented in a Dionysiac scene of dancing and sacrificing animals. Above the panel is an olive wreath. The leaves, instead of running from left to right or vice versa continuously around the vase, are reversed four times, undoubtedly over the center points of the front, back and sides. It is therefore possible for the author to suggest with fair certainty which figures occupied the front of the vase and which the back, and to point out the direction of the scene, which here appears to be from right to left. The four handle attachments are bearded heads, certainly representing Dionysos. The rim of the vase is cast in the form of a cyma and is ornamented with a leaf and flower design. Some of the details in the figures and ornamental bands are inlaid with silver.

Züchner then considers the question of whether the vase is an original Greek work, a Roman copy or a Roman original. A comparison with sculptured reliefs, particularly Neo-Attic Maenad reliefs, leads clearly to the conclusion that the krater is a Greek original of the decade 400-390 B.C. The proportions of the vase-shape confirm this dating.

The final problem which the author discusses and which constitutes the most important part of the book is a consideration of the probable place of manufacture. In what part of the Greek world was the krater made? Obvious differences are noted between the style of the Maenads on the krater and comparable works of the Attic, Peloponnesian and South Italian schools. Turning finally to Asia Minor similarities are discovered in such works as the Frieze of the Nereid Monument and the Heroon of Gjölbaski. This indicates that the krater has strong Ionic connections. There are a number of metal objects, rhytons and pails, which have been found in South Italy and the Kertch. Up to this time scholars have suggested that they were manufactured in Tarentum and have explained the obvious differences between them and other South Italian art as due to strong Ionian influence.

Züchner believes, as is now being pointed out in other fields by other scholars, that there was another great center of late Greek civilization in the east as well as in the west. More specifically he believes that Kyzikos was the eastern center of Ionic art. In support of this conclusion he points out the remarkable similarity between a head of Pan in relief on a stele from Kyzikos and the head of one of the Maenads on the Berlin krater, and also to a figure on a rhyton in Trieste. He also compares the designs on money from Kyzikos which are in the same style.

Züchner's arguments are very convincing and the theory which he advances is one more indication that archaeologists are beginning to realize the importance of the lands about the Black Sea in the late Greek period.

SARAH ELIZABETH FREEMAN

JOHNS HOPKINS UNIVERSITY

The History of History. Volume I. Revised Edition of An Introduction to the History of History. By JAMES T. SHOTWELL. xiii, 407 pages, 4 plates. Columbia University Press, New York 1939 \$3.75

The first edition of this book was published in the series *Records of Civilization: Sources and Studies*, edited then by Professor Shotwell; it was reviewed in *CLASSICAL WEEKLY* 16 (1923) 203-205 by Ralph Van Deman Magoffin.

The new edition is superior to the first, in its exterior appearance as in other respects. The more important innovations are as follows: Chapter XXVII "The Interpretation of History" has been transposed from the end and now forms the second chapter, a modification which, as well as the addition of a final consideration of Augustinus' *De Civitate Dei* (The City of God, 364-377), has increased the impression of completeness. Many notes and the bibliographical remarks at the end of the chapters have been omitted. Instead of these remarks a summary but carefully selected bibliography is now inserted (381-392) before the index. Text and notes are enriched by valuable contributions (especially regarding Greek and Roman historiography) of Professor J. W. Swain of the University of Illinois: so for instance those on Ctesias (100, n.23), on Josephus' autobiography and the *testimonium Flavianum* (151-154), on the earlier Greek historians (174-176), on Thucydides (194f. 211f.), on Xenophon (218), on the Hellenica of Oxyrhynchus (225, n. 14, a very clear and objective statement about a very complicated question), on Aristotle's Constitution of Athens (227-229), on Vergil (265f.), on Fabius Pictor and his followers (275, n. 11), on Aurelius Victor and other late writers (319f.). There are, moreover, minor changes at many places in the book; the author has also accepted (111) a suggestion made by Professor Magoffin, loc. cit. p. 204.

In the field of ancient history contributions of this sort from scholars who are active in a neighboring field are always welcome; their effect is inspiring even where we have to disagree. Professor Shotwell's book "is not intended to replace the technical manuals which the research student of ancient historiography should use" (x). It is only fair, besides, that the reviewer from the classical field respect the fact that Professor Shotwell is a modern historian, and his criticism will not stress, therefore, such omissions as the absence of a treatment of Polybius' political theories developed in the sixth book, of Aristotle's *Politics* and Cicero's *De Re Publica*, the lack of mention of Sallust's greatest work, his *Histories*, and of the influence of Posidonius on this historian, the avoidance of a discussion of the *Scriptores Historiae Augustae*, for such omissions were perhaps inevitable in a volume in which Greek and pagan Roman historiography are accorded no more than 180 pages of the space devoted to ancient historiography as a whole.

The reviewer prefers to deal rather with the author's refreshing tendency to emphasize the relations between us and ancient philosophers and historians and their importance for us.

"Upon the whole, then, there is almost nothing to learn from antique interpretation of history. They interest us because of their antiquity and their drift from the supernatural to the natural. But they did not achieve a method which would open up the natural and let us see its working. They are of no service to us in our own interpretations" (22). This opinion occurs in many parts of the book, above all in the chapter on Thucydides (193-213). Here Professor Shotwell becomes polemical: "An orthodoxy of appreciation surrounds the works of the old masters in any art; the heretics fail to understand" (200). For him "Thucydides lacked the prime qualification of a modern historian in his failure to handle time perspectives" (206). He establishes that Thucydides cherished "a fixed idea" concerning the war; his confession in the opening sentence that "he foresaw its significance from the first . . . shows the limitation of his outlook" (207), and so on. (For a very reasonable discussion of the importance of the Peloponnesian War see A. W. Gomme, *Essays in Greek History and Literature*, Oxford, 1937, 116-124.) To the criticism of Professor Shotwell and others regarding Thucydides' speeches Professor Swain has already responded briefly but impressively, and it is worthy of remark that Professor Shotwell has inserted this comment (212). But in general it must be pointed out that the modern historian and the modern politician can learn very much from Thucydides. The great men of the American Revolution were aware of this fact. One example may show what is meant: John Adams, in his treatise "A defence of the constitutions of government of the United States of America" (1787), when he desired to show "the fashionable outrages of

unbalanced parties" (Works, Vol. IV 1851, 285-287), quoted the celebrated passage (III 82f.) in which Thucydides, in his account of the internal conflict at Corcyra, gives a picture of the terrible consequences provoked by the factional struggles which were fought in all Greek cities under the influence of the "war of ideas." In these chapters one reads: "Internal struggles brought upon the cities of Hellas many terrible calamities, such as have been and always will be while human nature remains the same" (82, 3); and further: "Any agreements sworn to by either party, when they could do nothing else, were binding as long as both were powerless. But he who on a favourable opportunity first took courage and struck at his enemy when he saw him off his guard, had greater pleasure in a perfidious than he would have had in an open act of revenge; he congratulated himself that he had taken the safer course, and also that he had overreached his enemy and gained the prize of superior ability (*ἐξέπαις*)." According to his program (I 22) Thucydides comes here from the observation of single facts to the statement of historical laws, which have to be considered really as a *κῆρυμα ἐς αἰεὶ*, to-day as much as ever. A few years ago the great Dutch historian J. Huizinga in a masterly analysis "of the spiritual distemper of our time" arrived at conclusions very similar to those of Thucydides: see his book *In the Shadow of To-morrow* (W. Heinemann, London-Toronto 1936) and in particular the chapter entitled "Deterioration of moral standards."

A history of ancient (i.e., Greek and Roman) historiography which will satisfy the claims of ancient historians can hardly be written before the publication of Felix Jacoby's admirable work *Die Fragmente der griechischen Historiker* has been completed (cf. vol. II, p. iv).

Meanwhile Professor Shotwell's book remains a meritorious attempt to supply an obvious lack in historical literature.

HERBERT BLOCH

HARVARD UNIVERSITY

Textkritische und erklärende Beiträge zum Epitaphios des Hypereides. By HANS HESS. 115 pages. Harrassowitz, Leipzig 1938 (Klassisch-Philologische Studien herausgegeben von Ernst Bickel und Christian Jensen, Heft 11) 4.50 M.

The author of this doctoral dissertation states in the preface that the purpose of the study is to add to the understanding of the Epitaphios of Hyperides by a detailed interpretation and to point out the originality of this orator. The Epitaphios, which is one of six speeches of Hyperides recovered from Egyptian papyri, was delivered in honor of Leosthenes and the Athenian soldiers who died in the Lamian War in 323 B.C. The papyrus does not contain the end of the speech, but part of the final exhortation is preserved in Stobaeus

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(Flor. 124,36). At numerous places in the text the papyrus is either torn away or illegible so that there are many text problems. As the basis of his discussion Hess uses the text of Jensen, the professor under whom the dissertation was written.

The first twenty pages consider in great detail five passages which present special text problems. The author usually chooses the emendations of previous editors which he prefers. His own contribution seems to be evidence consisting of quotations from Hyperides himself or other Greek orators in support of the chosen reading. Isocrates is especially useful in this respect, for it is generally agreed that Hyperides was his pupil.

The rest of the study comprises the explanatory notes promised in the title. Here also there is discussion of readings of the text so that the division of the study into two parts is not completely carried out. The speech is carefully outlined, and under each section there is a very detailed discussion of content, organization of material, syntax and word choice. Almost every page is packed with references to other Greek authors which throw light on the point in question. For a very careful study of the speech this is a most useful commentary. The point of greatest general interest is that, whereas in previous funeral orations the orator emphasizes the great deeds of Athens from the very beginning of her history, Hyperides expressly declines such an encomium of the city. Most of his words are in praise of the general and his men. We see the change from the old ideal of the supremacy of the polis to the Hellenistic emphasis on the importance of the individual. The central idea of the Epitaphios is the ἀρετή of the dead and the survival of their immortal fame. Naturally, many of the thoughts expressed had already become commonplaces. The originality of Hyperides consists in expressing these ideas in a new way or in a new context.

Hess's work shows the thoroughness we expect. More emphasis, by way of an introductory chapter or conclusion, on the political and intellectual conditions of Athens at this time would have added greatly to the study.

CHARLOTTE E. GOODFELLOW

WELLESLEY COLLEGE

Comprehension Readings for Second Year Latin. By JOHN FLAGG GUMMERE. 60 pages. Scott, Foresman and Company, Chicago 1938 \$0.28

Dr. Gummere has chosen with care thirty passages for comprehension readings in second year Latin from Hyginus (13), Curtius (6), Book VIII of the Gallic War (4), Florus (2), Frontinus (2), the Civil War (1), Dares Phrygius (1), and Eutropius (1). The passages are well graded as to comparative difficulty and the questions (varying in number from four to nine) are carefully phrased. With each new author there is a short

biographical account. On the inside of the front and back covers there is a table for scoring tests. The passages, as the editor states (iii), are from the works of authors not usually read. The reviewer, unimpressed with the desirability of Hyginus as a source for such passages, wishes that Dr. Gummere had made wider use of Frontinus and Book VIII of the Gallic War, rich sources for interesting material. "The vocabulary conforms in general to the list prescribed by the College Entrance Examination Board for the first and second years, but some words whose meanings a pupil should be able to deduce for himself have been used, regardless of whether or not they are included in the list of the College Board."

With the increasing use of comprehension passages for testing, this little group of selections will be of great help to the teacher who is too pressed for time to take the meticulous care necessary in selecting and editing passages as well as preparing valid questions thereon.

ROBERT H. CHASTNEY

TOWNSEND HARRIS HIGH SCHOOL, NEW YORK

Corso di Diritto Romano. Le Obbligazioni.

Parte Generale III. By EMILIO ALBERTARIO. 418 pages. Giuffrè, Milan 1938 50 L.

This book is not to be confused with any portion of the same author's Studi or Introduzione Storica which will also run into several volumes each, if Albertario's busy hand can keep pace with his announced ambitions. Since this third volume (the first published, or at least the first released abroad) of the Corso is a textbook, it contains very little which Professor Albertario has not said elsewhere on the subject of obligations, but it is convenient to have the views of so eminent an authority collected into a coherent restatement.

His general thesis is that obligation in Roman law is not a static but a developing concept; that *obligatio naturalis* does not always mean the same thing: in classical law it refers to a *debitum* actionable at the praetor's court; in Justinian law, he argues, natural obligations originate in various false, i. e. not actionable, *debita* with no basis in positive law. Neither, he maintains, do the sources of obligation remain constant: Gaius' bipartite division becomes tripartite in the late paraphrase of Gaius known as the Res Cottidianae, and then quadripartite in the Justinian East. The Epitome of Gaius, he holds, proves that this did not happen in the West. He finds the origin of quasi-delicts in a post-classical identification of contract with convention and of delict with *dolus*. The classification of contracts also changes with the disappearance and reappearance of literal contracts. The nullity of contracts in favor of third persons is a basic principle of classical law, and not, maintains Albertario, a Justinian innovation. He examines several exceptions to this principle to prove their late origin.

The consistency of Albertario's interpretation is attractive, and his conclusions would be enticing, did he not rely so heavily upon the so-called interpolation method. Albertario is not so extreme as Beseler, the Wolf or perhaps the Wilamowitz of this controversy, but he has become one of the great deletors who bracket every text which contradicts their preconceived notion of what is classical. It is legitimate to emend the Digest and Justinian with Gaius as a criterion, but then to turn on Gaius in the same spirit involves the completely fallacious procedure of revising your premises in the light of your conclusion. For further criticisms, logical and philological, see Kalinka (ZSS 47), Radin (LQR 46), de Zulueta (LQR 53), Buckland (YLJ 33), and Kuebler in his introduction to the seventh Teubner edition of Gaius.

No one, however, will impugn the value of Albertario's confidence in the historical approach or the wisdom of his observations on incidental problems, for example, in his rejection of an Aristotelian derivation for the Roman distinction between contrast and delict. Many nevertheless will be sceptical of his statement that Gaius' classification of contracts is chronological, and some will be shocked at no mention of Collinet's theory (LQR 48) of the evolution of contract. Yet this book remains, in spite of unfortunate printing and minor inaccuracies, a lucid and authoritative treatment of the most interesting subject in the province of Roman jurisprudence.

VAN JOHNSON

TUFTS COLLEGE

Dramatic Suspense in Seneca and in his Greek Precursors. By NORMAN T. PRATT, JR. iii, 120 pages. Princeton University Press, Princeton 1939 (Dissertation, Princeton University) \$2.

Dr. Pratt's intent in writing this dissertation "is not so much to indicate the similarities and differences between the Greek *qua* source and the Latin *qua* imitation or adaptation as to compare Greek and Roman tragedy *per se*. In the subsequent treatment, therefore, the Senecan plays will be compared with the Greek, irrespective of whether the actual literary relationship may or may not be close . . ." (24). The author begins by considering the problem faced by the dramatist in creating suspense in his audience as to the outcome of the events portrayed, and distinguishes the two main types of this dramatic interest or suspense: that of uncertainty—the curiosity of an audience which cannot judge what is coming; and that of anticipation, in which the audience "foresees the dénouement, awaits its coming, and follows the progress of the action with prescient interest" (1).

The first chapter is mainly devoted to discussion of the orthodox view that the type of suspense characteristic of ancient Greek tragedy was anticipatory. Dr.

Pratt considers the ancient evidence supplied by Antiphanes and Aristotle, the nature of the Greek audience and its education, the vast body of Greek tradition, largely in an uncrystallized state, the voluminous output of the tragedians, and the technique of exposition employed in the tragedies themselves. He concludes that the ancient audience's familiarity with the stories of tragedy has been greatly exaggerated. This emphasis upon the possibility that the average man-in-the-street of ancient Athens might not have had the minutiae of Greek mythology at the ends of his fingers is decidedly refreshing.

Dr. Pratt further observes that by the time of Seneca conditions had changed considerably. "The versions of the myths had become standardized as a result of the literary and educational tradition of Greek tragedy firmly fixed by centuries of adaptations and translations, of instruction in the schools, and, in general, of the glorification of the works of the Greek Triad as representing the acme of dramatic creation." As a result there is a probability that "the tragedies of Seneca were composed for declamation before a small educated audience or literary coterie. . . . The main purpose of this work will be to examine the type of dramatic suspense characteristic of tragedy based upon such a tradition and written for such an audience" (14).

The second and third chapters are devoted to analysis of each of the Senecan plays, followed by an analysis of the corresponding Greek play if this exists. Chapter II deals with the Senecan plays with superhuman protatic personages, Chapter III with plays with human prologue-characters. In each case a similar course is followed. The analysis of each play is concerned with determining what "pre-knowledge" on the part of the audience the writer assumes, what part of the situation is revealed, particularly in the early exposition, and how much of the course of the drama is foreshadowed in the early course of the action. This analysis is, in each case, followed by a comparison of the technique used by Seneca and by the Greek dramatist. In general Dr. Pratt finds a distinct difference in technique between the Senecan play and the corresponding Greek play in the utilization of the audience's familiarity with the story. Seneca's technique assumes pre-knowledge on the part of the auditor, and his effects are dependent upon this pre-knowledge. The Greek plays, on the other hand, "manifest virtually no dependence upon pre-knowledge. . . . By and large the plays have been found to be self-contained and intelligible even to the most uninformed spectator" (110).

This determination of the reactions of the individual spectator, influenced unavoidably by a variety of conditions, is, as Dr. Pratt recognizes (cf., e.g., pages 40, 102), a somewhat precarious point in the discussion. In the nature of the case it is impossible to avoid a rather large amount of subjectivity in deciding what effect pre-knowledge or the lack of it would have on

the reaction of the audience, especially in view of the subtle nature of dramatic technique. Certainty in results seems out of the question. However, the same difficulty is faced by the supporters of the orthodox view, and Dr. Pratt makes at least as good a case as that of those he opposes. The study is decidedly a worthwhile contribution to the general field of the study of literary technique.

DONALD E. FIELDS

MUSKINGUM COLLEGE

Sprachlicher Kommentar zur lateinischen Didascalia Apostolorum. By ERIK TIDNER. xvi, 287 pages. Wahlstrom & Widstrand, Stockholm 1938 (Kungl. Vitterhets Historie och Antikvitets Akademiens Handlingar. Del 45.1) 8 kr.

In 1895 at Verona fragments of the *Didascalia Apostolorum*, a fourth-century Latin translation of a Greek original, were found on a palimpsest which contained also short remnants of the *Canones ecclesiastici*, *qui dicuntur*, s. *apostolorum* and of the *Canones Aegyptiorum*. Tidner includes the three in his study. The Commentary, arranged by book and line, deals with the language and text of the *Didascalia*. In general, in the 214 passages critically treated Tidner is inclined to adhere more closely to the manuscript tradition than the editors.

Adherence to the tradition results, frequently, in unusual forms and meanings which the author does well, on the whole, to interpret. Passages from ecclesiastical and secular literature that have to do with the question involved are cited and quoted voluminously. Numerous peculiar turns of Latin are explained on the ground that the translator has followed too closely his Greek original. That this is true is clear from the passages quoted to substantiate the assertions. For examples see the index under *Uebersetzungsmethode*. Other words and usages that are strange to many of us may be explained on the ground that the *Didascalia* are close to the *Volksprache*. Pronunciation alone can account for numerous variant forms.

Without giving Tidner's arguments, a few of the linguistic peculiarities discussed might well be mentioned: confusion of present and future tenses (82); use of the preposition and an object instead of the accusative (204); use of *a* or *ab* with comparatives (153f.); use of *impedire*, *custodire*, *nubere*, and *tradere* as deponents (187f.); and use of the indicative in indirect questions (46). Extremely interesting also is the reference on page 176, to 30,22, to *metipse*, which is, as Tidner remarks, in the superlative form **metipsimus* the forerunner to such Romance words as Italian *medesimo* and French *même*. The passage reads: *Nolite ergo <vos>met ipsos . . . spargere ab ecclesia*. In 61,4 occurs *<vosm>et ipsos nolite conligare* and in 61,5 *<vos>met ipsos nolite onerare*. The reading

metipsos, suggested by Connolly (translator of the Syrian version of the *Didascalia* and editor of the Verona fragments) and cautiously endorsed by Tidner, indeed seems irrefutable to me. As Tidner says, moreover, if these passages are accepted as sound, we have here early proof for the occurrence of *metipse*.

Valuable indices complete the volume by listing the passages treated critically, not all of which are in the numerical order of the text, subjects in detail, and words. A six-page bibliography appears in the front of the book.

The book is well printed and typographical errors are few. Its list of *Berichtigungen und Nachträge* contains 22 entries of which four are corrections. The following misprints may be added: read *ersetzt* for *erzetzt* (30); read *πρώτοις* for *πυρώτοις* (84); close parenthesis after *Femininum* (113); read harshness for *harshnes* (140); read Johnson for Johnsson (141); hyphenate *Solomonem* (150).

The volume will be valuable to any classical scholar, but particularly to one interested in late Latin. It has been made very convenient through the addition of the indices. The volume as a whole reveals sound scholarship and a full knowledge of the subject and of the literature of the subject. Perhaps if one wished to be hypercritical, he could say that Tidner errs at times on the side of caution. One feels at times also that the lack of a text and apparatus to the commentary is a serious handicap.

LESLIE D. JOHNSTON

EARLHAM COLLEGE

Traces of Sicilian Influence in Aeschylus. By W. B. STANFORD. Hodges, Figgis, Dublin 1938 (Proceedings of the Royal Irish Academy, Vol. XLIV, Section C, No. 8, pages 229-240) 1s.

The purpose of this paper, clearly stated in its introduction, is to show that "Aly's¹ list of possible Sicelisms <in Aeschylus> is by no means complete." By increasing this list the author is also going to prove that Athenaeus (IX 402B) was correct when he said that Aeschylus used many Sicilian words. For one paper this purpose alone would have been enough. But Stanford actually adds three more, although he does not enumerate them. He wishes to notice evidences of (1) Sicilian philosophical thought, (2) Sicilian rhetorical method, and (3) Italic usages which are cited as Sicilian by ancient critics (229). While the result of these three attempts is not so satisfactory, he unquestionably proves his first point, but only within the realm of probability. "Aly considers thirteen words in fourteen pages, and decides that nine of these are probably Sicilian" (229), Stanford's own final conclusion is: ". . . we have found a likelihood of between thirty and forty Sicelisms in the

1W. Aly. *De Aeschyli Copia Verborum Capita Selecta* (Berlin 1906) ch. 3.

surviving much-corrupted fraction of his work and further research may well find several more . . ." (240). Yet even this conclusion is somewhat weakened by a preceding statement that "among the thirty or so words mentioned perhaps not one can be proved to be certainly and exclusively Sicilian, not even Athenaeus' example ἀσχεδωρος" (239). A reviewer could hardly express his criticism more precisely.

The question of the influence of Pythagoras, the Eleatic School, Parmenides, Empedocles, Epicharmus and Corax upon the mighty poet needs further study in separate investigations. It should also take into account all the aspects of the civilization of ancient Sicily as they are now appearing in the exhaustive work of Professor B. Pace.²

The final decision upon the Sicelisms and Italic usages will not be reached until manuscripts of Aeschylus and the sources of our knowledge of the Greek dialects of Sicily and Magna Graecia are studied once more. We shall thus verify what we have, and put ourselves in a position perhaps to discover something new.

RAYMOND MANDRA

HUNTER COLLEGE

The History of Herodotus. By J. ENOCH POWELL. viii, 96 pages. University Press, Cambridge and Macmillan, New York 1939 (Cambridge Classical Studies IV) \$2.

The misleading comprehensive title of this book was chosen intentionally to furnish a parallel to Eduard Schwartz, *Das Geschichtswerk des Thukydides*, for the author confines himself strictly to an analysis of the internal structure of the History and the determination of the dates of its composition or publication, for the two are not necessarily identical or synchronistic.

The manifold and intricate problems which confront us are well known and have exercised the ingenuity of many scholars ever since Kirchhoff published his justly famous, because fundamental, essay some seventy years ago, *Ueber die Abfassungszeit des herodotischen Geschichtswerkes*, 1868 (second edition 1878). If in this first attempt Kirchhoff did not reach finality in the solution of all difficulties, assuming this to have been attainable, it certainly was not from any lack of analytical acumen, but simply from the circumstances that the "father of history," like all his numerous successors, composed considerable portions of his narratives at temporal intervals instead of writing and publishing all at once. This cardinal fact did not of course escape Kirchhoff, whom alone of all his predecessors Powell acknowledges as a scholar whose results have stood the test of time. As this is approximately true, one does not see why Powell in the same breath minimizes the merits of Kirchhoff by assuring us that the problem in

question was in its infancy in his day "and his results are rough and ready" (viii).

Kirchhoff's successors fare still worse. "As I care more about the soundness than the novelty of my reasoning and conclusions, acknowledgment to predecessors is rare" (vii)! Could not both have been combined? The one certainly does not exclude the other. "I have, besides, profited much more often from their mistakes than their successes." Even this bon mot is not original, for it was said long ago. One often can learn more from scholars like Bentley and Wilamowitz when in error than from others when they are right. "Yet the names of Kirchhoff, de Sanctis and even (!) Jacoby will be found once or twice."

As not all readers of the book will be Herodotean specialists they have a right to know, I take it, what claims to originality so late a work on a fairly trite subject can present, for the reader can be trusted to recognize 'soundness' and cogency of reasoning himself. But, apart from this, Jacoby's work is unquestionably the outstanding treatment of Herodotus, but Powell wholly or virtually ignores the many other contributors who have shed light on the subject under notice, e.g., Stein, Ebert, Macan, W. Schmid, F. Egermann. This reticence does not deserve approval, whatever its alleged motive may be.

But such externals would not in themselves vitiate or even seriously affect any positive results achieved, for Powell has undoubtedly brought to his task the requisite learning, no mean analytical skill, and a profound knowledge of his basic text, as he is no stranger in the fields of Herodotean text criticism. We owe to him the standard *Lexicon Herodoteum*. These superior qualifications give to his booklet the character of an indispensable contribution which no student of Herodotus can hereafter afford to neglect whether he marshals up the results of his unnamed predecessors or presents conclusions of his own.

The investigation is all but exclusively based, as heretofore, upon the determination of the argumentative validity of cross references, as being presumably the most trustworthy witnesses for the composition and dates of the History. Powell begins with a quotation from Schmid, "References, forward and backward, since they need not belong to the first draft, but may have been added subsequently, give no certain¹ indication of the way in which the work came into being." "If this is true," Powell remarks, "compositional analysis of Herodotus is an all but hopeless task, but, in fact, such pessimism is unjustified" (1). Unfortunately, Schmid's observation is literally true, applying with equal force to the attempts made to fix the chronological sequence of Aristotelian writings, in whole or in parts, for here too cross references play a protagonistic role. For all that, Powell need not have feared that, in consequence, his own study was a case of in aqua ponere, for he entirely

²His second volume was reviewed in CW 32 (1939) 178-9.

¹Italics mine. (Gesch. griech. Lit. I 2.592)

overlooked the important qualifying epithet *certain*. As a matter of fact, Powell does not himself place implicit confidence in cross references as "crown witnesses" and he is not very far from admitting, albeit reluctantly, that even by their aid we can at best merely hope to reach results not intrinsically improbable, for he himself in the following paragraphs and repeatedly in the sequel has with laudable objectivity pointed out the elusive character of much of this testimony. Its value is still further weakened by the author's failure to differentiate between cross references within the same book or in the book immediately following and those that pertain to far later parts. In the former case, the matter would not involve any difficulties; it would be, to use the Aristotelian designation, *εὐσύνοπτον* or *εὐμνημόνευτον*; in the latter the place referred to would not be easily located even if recognized, for the identification would be a rather severe tax upon even a retentive memory. The references of both kinds must therefore be subjected to a very different evaluation.

Out of about eighty references in all Powell deals with only a round fifty at greater or less depth. I am at a loss to divine why he did not aim at completeness, for some of the omitted cross references, as a comparison with the lists given by Ebert, Jacoby and Schmid shows at a glance, are of no less importance than others dealt with in this treatise. As it is manifestly quite impossible to criticize in detail Powell's minute discussions within the Procrustean limits of a review, I confine myself to two much disputed cross references which are, however, well calculated to prove the deceptive testimony of these witnesses, for they involve a glaring non sequitur and a noteworthy *petitio principii* and yet both are adduced as "practically disposing of the possibility that they are subsequent insertions."

The first pertains to the old *crux* regarding the *Ἀσσύριοι λόγοι* twice promised (I 106; 184) but now lacking in our text. Their nonexistence or accidental loss has been explained in a dozen hypothetical ways. It is certainly begging the question at the very start to take it for granted that, whether Herodotus for some reason abandoned his plan of composing these *λόγοι* or not, he on revising or even on reperusing the first book must, as it were, automatically have deleted the misleading cross references. There is however not a shred of evidence for any of these surmises. The same applies to VII 213, where there is also a forward reference pertaining to the murder of Epialtes, the traitor at Thermopylae, for this narrative is also missing from the text that has come down to us.

No one, not even Powell, has yet succeeded in demonstrating that every cross reference in Herodotus was original to its context. This would of course imply that the author inexcusably neglected to delete inconsistencies and other compositional blemishes. And yet Powell does not shrink from assuming that all cross references are original to their contexts and that "the inferences

from them will provide a reliable basis for reconstruction of the chronology of Herodotus' life-work" (3). In 'soundness of reasoning' I humbly submit that unwarranted assumptions must be inexorably excluded.

Let me in closing give a very brief survey of the conclusions reached in this study, merely adding an interrogation mark or a comment wherever in my judgment the student has not adequately or convincingly proved his case: Herodotus had finished a rough (?) draft of the first part, the so-called *Περσικά*. They were published in Athens (?) about 445 (?) and ever after exerted a dominating influence upon him. At the desire of his friend Pericles he joined the panhellenic colony newly founded at Thurioi in 444/443. That Herodotus did so "at a sacrifice" involving an interruption of his historical labors for more than fifteen years (?) and was then recalled to plague-stricken Athens (?) are conjectural surmises intrinsically improbable. Athens was then in the throes of the Peloponnesian War and decimated by the plague and therefore hardly the proper place to be invited for completing a history in undisturbed tranquillity! Powell caps the climax of these fancies by supposing that Herodotus also succumbed to the epidemic like the great Pericles! This, although the sensational novelty of the book, can hardly be taken seriously when no less a writer than Powell himself (viii) represents Herodotus as still writing the rest of the second part of the Persian Wars in 428, i.e., after the plague. Moreover, scholars generally think that Herodotus was still alive about 425. That he wrote the Persian Wars in Athens is highly probable, but that he, when his philhellenic (or rather *pro Athenian*) attitude led him to decide to add this part to the *Περσικά*, just revised the earlier part is again pure conjecture, for if this revision actually took place, he had plenty of leisure to undertake the task in Thurioi before the beginning of the Peloponnesian War.

It is a matter of sincere regret that we have not reliable information about the composition of Herodotus on which to base conclusions that would be unimpeachable. But in such cases philologists must nolentes volentes learn to practice the doubtless difficult *ars nesciendi*.

ALFRED GUDEMAN

BERLIN

La figura e l'opera di Orazio. By A. BELTRAMI and others. 135 pages, 2 plates. Istituto di Studi Romani, Rome 1938 15 L.

It is very difficult indeed for scholars far removed (in space, at least) from the joyous spell of the golden sun and blue skies of Italy to evaluate this little volume in anything like a fitting way. To do it properly, the reviewer should be himself an Italian, with a few drops of the blood of ancient Romans tingling in his veins, and in his heart a boundless, soaring faith in the sur-

passing greatness of his country, his people, his rulers. To the cold, detached, unemotional scholar of another land, some portions of this book will seem naive, others inexplicably bombastic; and much of its patriotic fervor will appear a little irrelevant. But to accede to such a judgment would be to misunderstand completely the whole temperament of the modern Italian scholar.

In this collection of eight papers in celebration of the bimillennium of Horace it is evidently not the intention of the authors to rock the world with epoch-making theories or discoveries, but merely to express a few thoughts on Horace and things Horatian as they appear to the Italian of today.

Perhaps most interesting of all the papers is the shortest one, *La villa di Orazio nella Valle del Licenza*, by Giuseppe Lugli. In spite of an almost brusque simplicity of style which gives the impression of an abridgement, by someone other than the author, of a longer study, it is nevertheless a good, concise summary of what is known and conjectured of Horace's Sabine farm. The paper is in two parts, historical and archaeological. Of these, the second is especially rich in detail. Four illustrations, on two plates, add to the usefulness of the study.

Hardly less interesting is Angelo Monteverdi's *Orazio nel Medio Evo*. Monteverdi treats the apparent eclipse of Horace in the early Middle Ages in all parts of Europe except Ireland and his return to popularity in the ninth century under the influence of Irish scholars and copyists. He discusses at some length the mediaeval preference for the Epistles and Satires as against the Odes, up to the time of Petrarch, who ushered in the renaissance of Horatian studies. Monteverdi's citations of mediaeval echoes and imitations of Horace are especially apt.

Something a little out of the ordinary is Fernando Liuzzi's *Orazio nella tradizione musicale latina del Medio Evo*. He discusses musical symbols found in six manuscripts of the Odes, and toys with, but finally rejects, the possibility that a genuine ancient Roman melody may have passed down into Gregorian music via an ode of Horace.

The five remaining articles have much in common. The *romanità di Orazio*, by C. Galassi Paluzzi, develops the idea that Horace's outstanding traits and ideals are distinctively those of a true Roman, ancient or modern. The theme of Emilio Bodrero's *Orazio e la filosofia* is that Horace was Roman, not Greek, in his outlook on philosophy, that he was interested in practical applications rather than in abstract philosophical systems. Achille Beltrami, in *Orazio e la natura*, argues that Horace loved nature, and that he was essentially Roman in his use of nature as a background for reflection and as a basis for similes in the teaching of morals to his fellow-men. *Orazio e la Giurisprudenza*, by Filippo Stella Maranca, makes the point that Horace, with Augustus, recognized the wisdom of the early Roman association of religion and law. Giulio Q. Giglioli, in *L'Italia antica nella poesia di Orazio*, enumerates most of the passages in praise of Italy and things Italian, and exalts the *Carmen Saeculare* as the poet's highest patriotic achievement.

The book is a bit below American standards so far as externals are concerned. It is printed on a stock of rather poor quality, not well proof-read, and bound in paper. One could wish that so spirited a work had a better setting.

LILLIAN B. LAWLER

HUNTER COLLEGE

ABSTRACTS OF ARTICLES

This department of Volume 33 is to be conducted by Dr. Norman T. Pratt, Jr., of Princeton University, Princeton, New Jersey. Correspondence concerning abstracts may be addressed to him. The list of periodicals abstracted in Volume 32, together with abbreviations and the names of abstracters, was issued with the index number, no. 26 of Volume 32, and should appear as page (iv) of bound copies of that volume.

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ANCIENT AUTHORS

Lucretius. WOLFGANG SCHMID. *Altes und Neues zu einer Lukrezfrage*. Brings new arguments to confirm Mewaldt's contention that 4.45-53 are an interpolator's substitution for 26-44. 1-25 are an interpolation analogous to the verses before Hor. Sat. 1.10. The fourth book is unfinished in the absence of the prooemium. Ph 93 (1939) 338-51 (Hough)

Prudentius. G. MEYER. *Zu Prudentius*. 1. Interpretation of *Psychomachia* 857ff. leads to consideration of numerous passages which show that Prudentius had a greater influence on Sidonius Apollinaris than has generally been supposed. 2. Removing commas after *ut* and *praenotans*, and inserting one after *suspendar*, gives a better interpretation of perist. 7.71ff. 3. Various textual problems illustrating the superiority of reading of earlier editions over Bergman's. 4. *Nexilis* (cath. 3.75) is not merely a colorless epithet describing *conubium* but was Prudentius' way of describing the decent word *conubium* to make it correspond to *concubitus* (cf. Verg. Georg. 4.198). Ph 93 (1939) 377-403 (Hough)

Sappho. ACHILLE VOGLIANO. *Nuove strofe di Saffo*. First publication of a new papyrus fragment, eight lines, three three-line cola (first line missing) of two glyconics and dact. tetram. acat. Mentions famous Mytilenean family of Kleanaktidai. Ph 93 (1939) 277-86 (Hough)

Seneca. MOSES HADAS. *The Roman Stamp of Seneca's Tragedies*. The external form of Seneca's dramas is dictated by contemporary conventions; there is a positive spiritual value in his portrayal of intensity of passion. AJPh 60 (1939) 220-31 (De Lacy)

ART. ARCHAEOLOGY

BLEGEN, C. W. *Excavations at Troy, 1938*. The 7th and final campaign of the Cincinnati expedition. Eastern fortification wall and tower of Troy VI; development of pottery in Troy VI; 'Anta-House,' perhaps a sanctuary, outside the South Gate; the Pillar House; a Roman odeum; an important sanctuary area on the southwest slope outside the citadel, used from the 8th century through Roman times, but still unidentified. Ill. AJA 43 (1939) 204-28 (Walton)

BLEGEN, E. P. *News Items from Athens*. The Nike Temple. A gold sword hilt and other objects from a L. H. II tomb on Skopelos. Olympia: redating of 'South Stoa' to the 4th century B.C.; history of the stadium; archaic bronzes from the stadium. The Agora at Athens: a Roman villa; a boundary stone of the Kerameikos found in situ. A Mycenaean palace in southwestern Messenia, with 600 clay tablets in a script similar to Cretan Linear B. Mr. Elderkin's interpretation of the 'Sacred Spring' at Corinth in the light of the mantic springs of Apollo at Delphi and Klaros. Bronze, ivory and gold objects buried at Delphi, probably after a fire in the 5th century. Excavations along the Sacred Way to Eleusis. A 4th-century building opposite the Propylaea at Eleusis. Excavations at Sikyon. The sanctuary of the Maiden Goddess at Kavalla, and the Cave of the Nymphs a few miles distant. Neolithic remains in the plain of New Pieria. A survey of the excavations at Amnisos in Crete. The cult of Zeus Thenatas at Amnisos. Ill. AJA 43 (1939) 336-45 (Walton)

BROWN, D. F. *The Hexagonal Court at Baalbek*. The shape of the court was dictated by religious purposes. Like a ceiling of the Temple of Bel at Palmyra it represents the seven planetary divinities, arranged around and within a hexagon. The thirty columns of the inner colonnade may represent the days of the month. The whole court thus has an astrological significance. AJA 43 (1939) 285-8 (Walton)

HANFMANN, G. M. A. *Notes on the Mosaics from Antioch*. 1. A mosaic of the 3rd century A.D. representing Hermes and the infant Dionysus is compared with neo-Attic and Roman reliefs, permitting a reconstruction of the original Hellenistic (3rd-century, perhaps Asianic) painting from which all are derived. Changes made by the mosaicist indicate a conscious effort to exalt Dionysus; his religious importance for the late Empire. No connection can be established between the Hermes-Dionysus group and St. Christopher carrying the Christ child. 2. The literary background of a mosaic representing Eros as Charioteer of the Souls. 3. A mosaic showing Parthenope and Metiochus; its relation to the novel and to possible theatrical presentations of the story. Ill. AJA 43 (1939) 229-46 (Walton)

HOLLAND, L. B. *The Hall of the Athenian Kings*. The eastern half of the large Peisistratid building south of the Erechtheum was the successor to the megaron of the Athenian kings, and was therefore probably the prytaneum (the logical successor to a royal megaron) rather than the Temple of Athena. The name Hekatompedon may apply to it, but the Archaos Naos must be sought elsewhere. AJA 43 (1939) 289-98 and Pl. IX (Walton)

MILNE, M. J. *Kylichnis*. The proper Attic name for a small round box, the 'pyxis,' whether used for trinkets, ointments or incense, was *κυλινθίς*. In the koine,

κ. was replaced by *λαβανωρίς* for incense box, and by *πυξίς* for ointment box. Ill.

AJA 43 (1939) 247-54 (Walton)

MORGAN, C. H., II. *Excavations at Corinth, 1938*. Completion of the clearing of the Agora to the Roman level. The South Stoa; a medieval potter's establishment; a 4th-century B.C. retaining wall, and 5th-century floors. The Central Shops and a Roman guildhall (?) at their west end. Partial reconstruction of the Bema. The temples of the West Terrace; date of Temples H and J; a new temple and adjacent ramp. Coins, pottery, inscriptions. A first-century A.D. statue of Artemis and part of a 5th-century B.C. ephebic head. Ill. AJA 43 (1939) 255-67 (Walton)

RADFORD, C. A. RALEIGH. *Some Recent Discoveries in Rome and Italy*. A valuable summary of important archaeological finds and excavations in progress covering the period since 1935. Among the more important may be mentioned the restoration of the Ara Pacis, the temples in the Largo Argentina, the restoration of the Augusteum, a new Mithraeum of Augustan date, remains of the Castra Severiana Equitum Singularium and other discoveries in the Lateran Basilica, important developments at Ostia and Trieste. JRS 29 (1939) 45-56 (Reinmuth)

RICHTER, G. M. A. *Greek Bronzes Recently Acquired by the Metropolitan Museum of Art*. 1. Three bronze handles from a hydria, of a type known from three other sets. The date is c. 460-450, but the place of manufacture cannot be determined. 2. Bronze spear butt, with an inscription in Arcadian, to be dated c. 500 B.C., "Sacred to the Tyndaridai from the Heraians." The evidence of coins and of Pausanias suggests that the victory over Heraia was won by Kleitor, and resulted in the foundation of the politico-religious Arcadian League, which lasted till 418 B.C. Ill. AJA 43 (1939) 189-201 (Walton)

EPIGRAPHY. PAPYROLOGY

ALFÖLDI, A. *Dacians on the Southern Bank of the Danube*. A military diploma found in the Danube near Nicopol in Bulgaria containing the same imperial decree of 88 A.D. as CIL 16.35, but dated November 8 instead of 7, very likely by mistake since the document is hurriedly written. It adds the name of the Dacian, Glorio, Stibi f. to that of Tutio, Buti f. of CIL 16.13, both of whom were perhaps members of the colony of Dacians transplanted to Moesia. JRS 29 (1939) 28-31 (Reinmuth)

CALDER, W. M. *The Epitaph of Avircius Marcellus*. A re-examination of the stone and of Sterrett's copy supports the reading of *basileian* in line 7 by the writer of the Life against Ramsay's reading of *eta* instead of the diphthong; that is, Marcellus was sent to Rome to see Sovereignty and a Sovereign Church, not the Emperor and the Empress. Suggests a parallel for synonimoi in line 11 instead of synomegyroi in the Christian sense of 'brethren.' JRS 29 (1939) 1-4 (Reinmuth)

LUCAS, HANS. *Das Dichterfragment auf der Schulvase des Duris*. A new attempt to correct the badly misspelled verse-inscription. Possibly it should be identified with the beginning of the Aethiopis of Arctinus. PhW 59 (1939) 590-92 (Plumpe)

MALZ, GERTRUDE. *Three Papyri of Dioscorus at the Walters Art Gallery*. Fragments of petitions written in verse. Dated 547-548 A.D. AJPh 60 (1939) 170-7 (De Lacy)

RECENT PUBLICATIONS

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HISTORY OF CULTURE

BOAS, GEORGE, ed. *The Greek Tradition*. Papers contributed to a symposium held at the Baltimore Museum of Art. 217 pages, ill. Johns Hopkins Press, Baltimore 1939 \$2.25

CASSON, STANLEY. *Ancient Greece: a study*. 108 pages. Oxford University Press, Oxford 1939 5s.

LINDSAY, JACK. *A Short History of Culture*. 408 pages. Gollancz, London 1939 15s.

MULERTT, WERNER. *Kultur der romanischen Völker*, 368 pages, ill., 16 plates. Athenaeon, Pötsdam 1939 (Handbuch d. Kulturgeschichte, Abt. 2) 26.90 M.

SCHEFFER, THASSILO VON. *Die Kultur der Griechen*. 647 pages, 233 plates. Oxford University Press, New York 1939 (Phaidon Press) \$2.50

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WEBSTER, T. B. L. *Greek Art and Literature*, 530-400 B.C. xx, 218 pages. Clarendon, Oxford 1939 \$5

PLATO AND ARISTOTLE

Aristotle. GOICHON, A. M. *Vocabulaires comparés d'Aristote et d'Ibn Sina*. Desclée, De Brouwer, Paris 1939 35 fr.

Plato. K. I. Βουρβέρης. *Κράτος καὶ παιδεία κατὰ τὸν Πλάτωνα*. 31 pages. Athens 1939

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Aristotle. J.-M. LE BLOND. *Eulogos et l'argument de covenance chez Aristote*. Les Belles Lettres, Paris 1939 (Coll. d'études anciennes) 30 fr.

Logique et Méthode chez Aristote. Étude sur la recherche des principes dans la physique aristotélicienne. xxxi, 454 pages. J. Vrin, Paris 1939 (Bibl. d'Histoire de la Philosophie) 60 fr.

Plato and Aristotle. ANDREAS PREISWERK. *Das Einzelne bei Platon und Aristoteles*. ix, 196 pages. Deiterich, Leipzig 1939 (Philologus, Supplementband 32.1) 11 M.

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BELMONT, PAUL. *Testament de Socrate*. 62 pages. Hermann et Cie, Paris 1939 (Coll. Actualités scientifiques et industrielles, no. 699) 15 fr.

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DALY, LLOYD WILLIAM, and WALTER SUCHIER. *Altercatio Hadriani Augusti et Epicteti Philosophi*. 168 pages. University of Illinois Press, Urbana 1939 (Illinois Studies in Language and Literature, Vol. 24.1-2) \$2

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PHILIPPSON, P. *Griechische Gottheiten in ihren Landschaften*. 83 pages, ill. Brogger, Oslo 1939 (Symbolae Osloenses, Suppl. fasc. 9)

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TAYLOR, A. E. *Socrates*. 182 pages. Nelson, London 1939 (Short Biographies, no. 30) 1s. 6d.

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BOULNOIS, J. *Le Caducée et la symbolique dravidienne indo-méditerranéenne, de l'arbre, de la pierre, du serpent et de la déesse-mère*. vii, 175 pages, 12 figs. A. Maisonneuve, Paris 1939 40 fr.

HUBAUX, JEAN, and MAXIME LEROY. *Le mythe du Phénix dans les littératures grecque et latine*. xxxvi, 266 pages. E. Droz, Paris 1939 (Bibliothèque de la Faculté de Philosophie et Lettres de l'Université de Liège, fasc. 82) 90 fr.

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ROMAN LAW

COING, HELMUT. *Die Rezeption des römischen Rechts in Frankfurt am Main*. Ein Beitr. zur Rezeptionsgeschichte. 193 pages. Klostermann, Frankfurt a. M. 1939 (Frankfurter wissenschaftliche Beiträge. Rechts- u. wirtschaftswiss. Reihe, Bd. 1) 6 M.

GEORGESCO, VALENTIN-AL. *Remarques sur la crise des études de droit romain*. 34 pages. Rousseau et Cie, Paris 1939 (Ext. de la Revue d'histoire du droit, 16.4) 9 fr.

HERMESDORF, B. H. D. *De verhouding van Romeinsch tot oud vaderlandsch recht in geschiedenis en academische opleiding*. Nijmegen 1939

TRAVEL

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